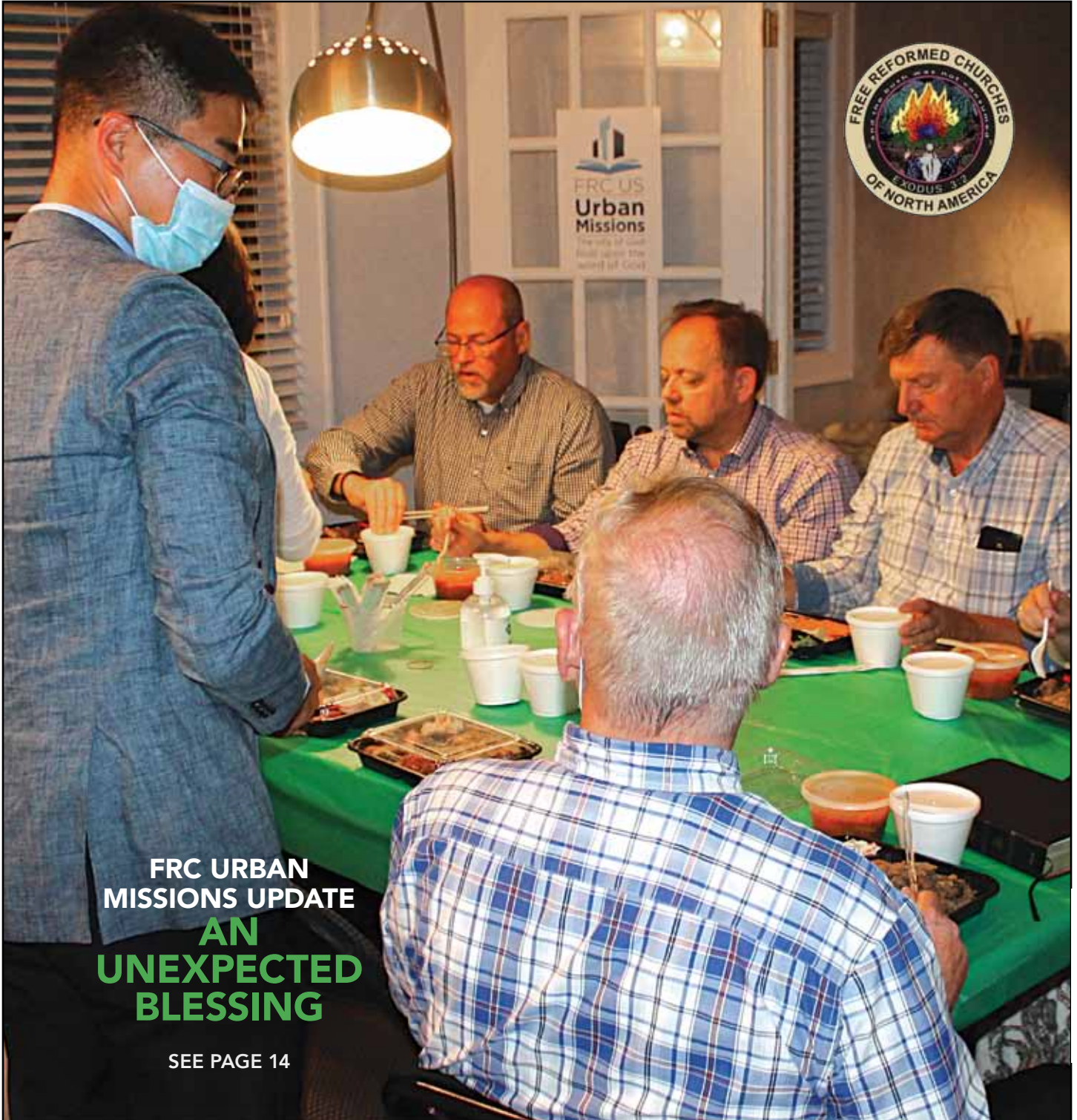


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**FRC URBAN  
MISSIONS UPDATE  
AN  
UNEXPECTED  
BLESSING**

SEE PAGE 14

**02** MEDITATION  
JESUS, THE SADDUCEES,  
AND THE RESURRECTION

**12** BIBLE STUDY  
THE SONG OF  
THE LAMB

**17** PEACEABLENESS (1)





# JESUS, THE SADDUCEES, AND THE RESURRECTION

Meditation on Luke 20:27-40

...<sup>33</sup> Therefore in the resurrection whose wife of them is she? for seven had her to wife. <sup>34</sup> And Jesus answering said unto them, The children of this world marry, and are given in marriage: <sup>35</sup> But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: <sup>36</sup> Neither can they die any more: ... <sup>38</sup> For he is not a God of the dead, but of the living: for all live unto him. ... <sup>40</sup> And after that they durst not ask him any question at all.

How Jesus shines in answering various questions against Him! We can learn this clearly from Luke 20. That chapter is full of questions craftily asked of Jesus to bring Him down somehow. In each case, Jesus masterfully answered their questions to Him. Near the end of the chapter, after dealing with various questions from His critics and sceptics, we are told in Luke 20:40: “*And after that they durst not ask him any question at all.*” In our day still, how many scoff at Jesus, but all do so in vain. The marvel is that Jesus, even when answering His opponents, still cared for them and would make known His precious gospel riches for all who trust and follow Him.

We see this in Jesus’ answer to the Sadducees’ question, in verses 27-40. In distinction from the Pharisees, the Sadducees were the more worldly, liberal-minded, politically oriented, self-seeking religious leaders. A very sad fact about them is that they didn’t believe in the resurrection. Like those in our time vainly asserting that this life is all there is for humans, the Sadducees denied life hereafter in either heaven or hell. Jesus exposes the folly and wickedness of such thinking. How so?

This account begins with the Sadducees coming with their question to Jesus. Their question was one of those “what if” questions – a favorite tactic of sceptics and unbelievers. They come up with some hardly possible, rare scenario to try to discredit and disprove a person’s belief, making it look absurd and beyond reason at all. The Sadducees come to Jesus with a made-up story. A married woman had her first husband die, leaving her childless, and so it was with all seven of the husbands she had, all brothers of the first husband. These brothers they said, were following the Mosaic law as taught in Deuteronomy 25:5ff. After they all died, lastly the

woman died. Their “test” question then for Jesus was verse 33: *“Therefore in the resurrection, whose wife of them is she? for seven had her to wife.”*

See how marvelously Jesus responds to their question. Notice the following in Jesus’ extended answer to them. Jesus begins in verses 34-35 making clear that there is a great distinction to be made from life in this world to life in the world to come. In this life we marry, if God grants us that, and marriage is an institution of God also to propagate human life in this world. But in the world to come, upon the resurrection of the dead, Jesus teaches, people *“neither marry, nor are given in marriage.”*

Just as an aside, isn’t it good that we be reminded of this reality? How instructive what one said, happily married here and now, regarding Jesus’ teaching here. “[For accepting this] I find it helpful to remember how little I love my wife now, and how much more [when both dying in the Lord] I will love her in the coming age. It will be far better for her not to be married to me at all and yet to be perfectly loved [then, even forevermore!]” Yes, no longer married there, but loved as never before! Should we not remember here that whenever God removes something from His people, it is because He has something far better and more beautiful in mind for us? With no marriage in heaven, can we not say also, how this can come as a great encouragement to those Christians who are single or for anyone who has suffered a broken marriage. Such are not at any kind of disadvantage in the world to come, when living and dying in the Lord here and now! There will be no marriage in glory, but only something far greater and better, however little we can grasp that now. Jesus tells us so.

Notice next, in answering the question of the Sadducees about the world to come, Jesus makes very clear not everyone should just expect to be in heaven. Was this not more or less presumed by the Sadducees with their question? Isn’t this all too often the great error of many today? Jesus says those who come to glory in the life hereafter are only those, verse 35, who are *“accounted worthy to obtain that world.”* To be counted worthy discounts anything of human merit or ourselves earning a place in heaven by our works. Instead, a place in the resurrection life in heaven is only a gift of God’s

grace and that for Jesus’ sake! We of ourselves are unworthy as guilty and corrupted sinners by nature. Don’t Scripture verses like John 14:6 and Acts 4:12 and Romans 6:23 declare this so plainly? The only way any sinner can be counted worthy for the life hereafter in heaven is through Jesus Christ the Saviour of sinners, and trusting and following after Him and His finished salvation work on behalf of sinners. How important that we all, including you who are reading this meditation, be *“found in [Christ],”* and that you and I come to God in spirit and truth, as Paul says in Philippians 3:9, *“not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”* Is this your testimony today? Must we not say here too, ‘Isn’t it amazing how Jesus brings home the heart of the gospel message, even as He answers this scoffing question to Him, ridiculing the life hereafter’?

In answer to their question, we learn that Jesus further makes this astonishing double assertion. In the world to come, Jesus says, *“neither can they die anymore”* and tells how the redeemed in glory in some ways *“are equal unto the angels.”* What a wonder that there is no death in heaven! God’s redeemed people in glory will forever live there with no sin, sickness, death or tears ever again (Rev. 21:4). And there, God’s redeemed will be *equal unto the angels*. The Sadducees also didn’t believe in the existence of angels (see Acts 23:8). We should note Jesus does not say the redeemed will become angels, but become as the angels. He is teaching that the saved in glory will reflect some characteristics similar to the angels, such as ever praising and serving the LORD, and never disobeying Him and living forevermore in glory. Today, when people die, it is sometimes said, “another angel has been added to heaven.” But God’s Word says our place in heaven when living and dying in the Lord, will be of even greater glory than the angels, and

**See how marvelously Jesus responds to their question. Notice the following in Jesus’ extended answer to them. Jesus begins in verses 34-35 making clear that there is a great distinction to be made from life in this world to life in the world to come.**

## TABLE OF CONTENTS

### 02

MEDITATION:

Jesus, The Sadducees,  
and the Resurrection

### 06

EDITORIAL:

Renewing Family Worship

### 08

MODERN CHURCH

HISTORY (27):

The Inerrancy of Scripture

### 12

BIBLE STUDY:

The Song of the Lamb

### 14

FRC URBAN MISSIONS:

An Unexpected Blessing

### 17

Peaceableness

### 20

ANNOUNCEMENTS:

Family Announcements



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## MEDITATION (Continued...)

the angels will forever serve God and all the redeemed in Jesus' name (Psalm 14 & Hebrews 1).

In verse 36, Jesus gives this additional amazing statement, saying that God's people in glory are called "*the children of God, being the children of the resurrection.*" What a beautiful expression telling of the perfected adoption of the redeemed in the family of God. Already in this life, those whom the Lord saves become His dear children, but in glory, that son-ship will be consummated in soul and body wonderfully, beyond words to tell! Doesn't the Apostle John reflect on this too when he exclaims to other Christians in I John 3:2, "*Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he [our Lord Jesus Christ] shall appear, we shall be like him; for we shall see him as he is.*"

With Jesus telling all these glories of the resurrected life for God's people, the Saviour makes clear that not only do the Sadducees not know what they are talking about when denying the life hereafter, but also, they don't know what they are missing. As they looked for fullness of life in this world, Jesus proves what impoverished fools they were in doing so.

Jesus follows this splendid teaching in answer to the Sadducees' question, giving yet in verses 37-38 most clear and unquestionable proof of the life following death. Jesus refers the Sadducees to the books of Moses, (which were the only Scriptures they somewhat respected), and just from Exodus 3, when God met with Moses in the burning bush incident, Jesus reminds them how God is described there. God meets Moses saying, "*The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.*" God did not speak to Moses of His relationship with the patriarchs as a matter of the past, but as a present, all-time reality. We know too, speaking of God as the God of Abraham, Isaac, and Jacob, was and is an expression of God being the faithful, covenant-keeping God in all generations. He is the LORD God who both promises and keeps His oath to save His people in soul and body, once and forevermore. So Jesus proclaims here with the authority of God's Word, "*[God] is not a God of the dead, but of the living: for all live unto him.*" Death cannot break the relationship of God with His people, but only guarantees it forevermore, with the eternal love of God in and through Jesus Christ, the crucified and risen Saviour of sinners!

So then, you see, how Jesus answers this question of the Sadducees in a most splendid way. One that puts His enemies to shame and that totally magnifies God and His gospel truth, ever encouraging all who trust and follow Him. ①

Rev. H. Overduin is pastor of the Calgary Free Reformed Church. He notes he found Philip Graham Ryken's *Reformed Expository Commentary on Luke* (P&R Publishing, 2009) especially helpful on this passage.

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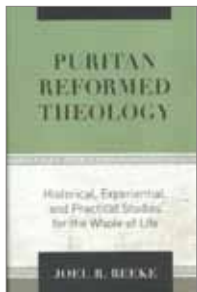
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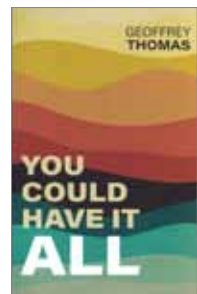
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# RENEWING FAMILY WORSHIP

The book of Job brings before us a man whom the Spirit makes to speak to all the world. This believer likely lived during the time of Abraham, likely in Uz, likely east of Canaan. There seems to have been no outward connection between Abraham and Job, though they were bound together in true faith. Both believed; both struggled; both feared; both sinned; both walked by faith; and both left a legacy from which we can learn much.

We actually have more Scripture about Job than about Abraham, but much of it involves lengthy speeches that are not always easily understood. Yet, the book of Job contains significant lessons. We wish to see a few relevant ones for faith, life, and ministry today. The first concerns family worship.

## Job's Practice of Family Worship

We learn several important things about Job, his life, and his character. He was a God-fearing man, upright in life, and one who turned from evil (Job 1:1). He also had many possessions and was highly regarded by others around him. His herds and flocks were numerous and must have required many employees and a well-running organization. Yet, we are not told how he managed his farm and business. Instead, we are shown how he managed his family: his wife, seven sons, three daughters, and no doubt servants and handmaids, who would have been reckoned as part of the household.

The author of the book gives us only one snapshot of how Job dealt with his family. No doubt, there was much more. Later chapters give insights into his covenant with his eyes (31:1), his just treatment of his employees (31:13), his generosity to the poor (31:16-17), and so on. The opening part of Job focuses on his worship of God in his family, especially as it related to his children (1:4-5). We are told that whenever his children had a feast, Job rose early in the morning and called for them, sanctifying them and offering burnt offerings. We do not know much of what the feasts were for, but Job's spiritual concern for his family is clear. It was consistent, costly, and focused on their relationship with the Lord. The author tells us that Job did this, "for Job said, it may be that my sons have sinned, and cursed God in their hearts" (1:5).

Job's main fear was that his children would go astray. To "curse God in their hearts" is to depart from the Lord, saying "farewell" to God. Job wanted his children to live in lively communion with God and not depart into sinful ways. He would have understood the desire that lay behind what the apostle John later wrote: "I have no great joy than to hear that my children walk in truth" (3 John 4). What a blessing to see a man, who despite all the demands on his mind and schedule, being "the greatest of all the men of the east" (1:3), had such a consistent and solicitous spiritual care for his children. Here was a man who is truly a prophet, priest, and king in his own home.

## The Necessity of Family Worship

Family worship in our homes is necessary, not just from the model Job gives, but from the explicit command of God. For instance, in Deuteronomy God commands: "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7). The covenant



of grace gives us the blessing and privilege, as well as the duty to command our children after us that the Lord might bring upon us all that he has spoken to us (see Gen. 18:19).

Wherever family worship declines and decays, the church decays as well. In his preface to the Westminster Standards, Thomas Manton writes that Satan has always wanted to destroy the church of Christ. When he does not succeed at doing this directly by attacking the doctrine and sacraments of the church, he often aims to make family religion decline so that the church will be indirectly made to decline. The problem behind much of the trouble in churches, he writes, “is the great and common neglect of the governors of families, in the discharge of that duty which they owe to God for the souls that are under their charge, especially in teaching them the doctrine of Christianity. Families are societies that must be sanctified to God as well as Churches; and the governors of them have as truly a charge of the souls that are therein, as pastors have of the Churches.” He calls the family “a seminary of church and state,” and a “thriving nursery of young plants,” whom ministers and parents should train up while “they are yet pliable, and, like wax, capable of any form and impression, in the knowledge and fear of God.” Similarly, Spurgeon wrote: “The practice of family prayer is the castle of Protestantism, the defense of Protestantism.”

Family worship should regard the age of children, their abilities, and seek to train and teach them in the truth and life of the Scriptures, depending on God for the fruit. Family worship should focus on the truth of the Bible, explaining and applying it simply, clearly, and practically. Prayer should be joined to reading, for in reading we hear from God, and in praying, we address God. Through singing we can bring praise of God and learn truths that will, with God’s blessing, fill our hearts and minds and come back to us in time to come. God told Moses to teach a song to the children of Israel, adding: “this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed” (Deut. 31:21).

There once was a man who came to deny the Trinity and other doctrines of the Bible, William Elery Channing (1780-1842). He told how, as a boy, he had listened to a sermon on “The Terrors of the Lord.” He was deeply moved with a sense of the horrors of hell, but upon returning home, he found that his father seemed totally unconcerned about the message of the sermon. In later years, he said: “Why, my father’s cheerful unconcern impressed me exactly as if he had joked and laughed at a funeral.” William Channing was never converted. May the fact that our children watch us closely solemnize us. May we be found seeking forgiveness and mercy from Christ for failures as prophets, priests, and kings. May we resolve, through maintaining family worship, to be a bulwark for the church in time to come.

### The Triumph of Job’s Worship

It is notable that the rest of Job 1 speaks of Satan’s designs against Job. Right on the heels of the Bible telling us about Job’s practice of leading his family spiritually, we hear Satan’s voice taunting the Lord that if Job were to suffer, “he will curse thee to thy face” (Job 1:11). In other words, Job himself will say “farewell” to the Lord.

Satan is not happy with a man who walks humbly with God and worships God in his family. He will target any who desire to see God work in the coming generation and put themselves to this work, seriously, reverently, and consistently. He will “pull out all the stops” against such a person, but God will only allow Satan to go as far as it suits God’s own purposes.

We know what happened with Job’s family. All his possessions and all his children were taken from him in one day. This was devastating beyond our imagination. Job could and would lament. He “rent his mantle, and shaved his head, and fell down upon the ground” (1:20). He truly mourned the loss of his precious children, for whom and with whom he had prayed so much. He could have been thankful that, though he lost them to death, it would appear he didn’t lose them to apostasy, which he had so prayed against. And he worshipped his God still, despite all (Job 1:20). Job was a man who worshipped God in his family, as well as in the fire. God’s grace enabled him to do both, all because of Christ, the perfect Man, who worshipped God on the earth and in His death. Though Job did not sin outwardly in any of his actions in this chapter (1:21), Christ never sinned in thought, word, and deed. He purchased a righteousness, which Job needed for himself. Job learned to live out of and upon that Saviour. This was the secret behind this man’s worship. ①

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# THE INERRANCY OF SCRIPTURE: WHY IT IS ATTACKED AND WHY IT MUST BE DEFENDED

This 26-article series on Modern Church History has focused on the doctrine of Scripture as it has been understood and critiqued from the late 18<sup>th</sup> century to the present. We examined the views of 18<sup>th</sup> century Enlightenment philosophers such as Kant, 19<sup>th</sup> and 20<sup>th</sup> century liberal and existentialist theologians such as Schleiermacher, Kierkegaard, and Bultmann, neo-Orthodox theologians such as Barth, and post-Barthians such as Moltmann and Pannenberg. We also looked at the counter arguments of defenders of inerrancy such as Warfield, Kuyper, and Machen. Maybe you wonder why we have spent so much time on this subject. I am convinced it is crucial for us to know what is at stake in the ongoing debate over Scripture. Is the Bible the Word of God or just a human book?

## The Bible's Dual Authorship

For most people, it is the latter, even if they recognize its religious and spiritual nature. Do we not agree that there is a human aspect to God's Word? Yes, we do, and we realize that Christians have not always paid sufficient attention to the human aspect of the Bible. As happens so often, the pendulum has swung so far to the other side that, by now, the human factor completely dominates biblical scholarship. The effects of this change is becoming visible even in denominations that profess to be orthodox.

True, God made use of humans in writing His Word, but in such a way that the words they wrote were the very words of God. As the apostle Paul writes, "All Scripture is given by inspiration of God" (2 Tim. 3:16). The Greek word for "inspired," *theopneustos*, means literally breathed out from God, produced by the life-giving breath of God, proceeding from God, or spoken by Him.

How then were human beings involved in this process? Classic Reformed theology holds to what it calls *organic inspiration*. The term organic means that the Holy Spirit acted on the Bible writers in harmony with their individual characteristics and personality traits. God used them just as they were, with their gifts, talents, level of education, culture, vocabulary, and style.

## The Bible is not an Admixture<sup>1</sup>

Although many Bible scholars are willing to subscribe to the theory of inspiration, they maintain that any human involvement in the production of the Bible implies that it must contain mistakes because humans are by definition fallible and prone to error. This is a fatal mistake, for as Prof. Homer C. Hoeksema writes:

As soon as you in any sense make Scripture an admixture, rather than solely the Word of God, you are in fundamental trouble. I submit, too, that the Bible never presents itself as anything other than the Word of God, even when it recognizes that this revelation of God came to us through man and in the course of the history of men and of mankind.<sup>2</sup>



For many people, this assessment is far too radical because it amounts to a complete denial of the human authorship of the Bible. They are willing to grant that God's Word is inerrant to some degree, but not that the Bible as a whole is free from errors.

### Limited Inerrancy?

The *limited inerrancy* view of Scripture is quite popular in evangelical and reformed churches today. This is how Norman L. Geisler describes this widely-held view:

A seismic shift is occurring in the inerrancy debate. Unfortunately, few are alarmed about it. In fact, the masses are unaware of it. The shift is from the historically held, evangelical view to a neo-evangelical view of limited inerrancy. The issue is whether inerrancy covers all matters on which the Bible speaks or whether it is limited to only redemptive matters.<sup>3</sup>

In other words, does Scripture speak authoritatively only when it deals with salvation and eternal life or also with scientific and historical subjects? Geisler's answer is unequivocal: biblical inerrancy covers all matters.

As damaging and destructive as this view of limited inerrancy is, we are now living in a postmodern culture which denies *any* truth claims of the Bible. For the post-modernist, the Bible writers were not only fallible, but evil oppressors who kept their victims in shackles of ignorance and submission. Salvation for postmodernists, therefore, is to be liberated themselves as well as to liberate others from these oppressors.

### The More Recent Critical Theory

Currently, we hear the news media frequently use terms like critical theory, racism, white privilege, cultural Marxism, and social justice. What do these terms stand for? Critical theory is a metanarrative or worldview which views reality through the lens of power. Every individual is seen either as oppressed or oppressing, depending on their race, class, gender, sexuality, and a number of other categories. Oppressed groups like blacks, women, or gender confused children and youth are subjugated by dominant groups and individuals who seek to impose their norms on minorities, relegating them to subordinate positions in society.

Critical theory is a metanarrative that challenges us to answer questions like, who are we? What is our fundamental problem in life? And what is the solution to that problem? Christianity is also a metanarrative or overarching worldview. It runs from creation to fall and redemption: We are creatures made in the image of God, who have sinned against Him, who need to be rescued through the atoning work of Christ, and who are called

to love God and our neighbours.

In contrast, critical theory is a metanarrative that runs from oppression to revolution to liberation. We are members either of a dominant group or a marginalized group with respect to a given identity marker. We either need to acquire power and throw off the yoke of our oppressor or we must seek to liberate others. We can only do this by dismantling all existing structures and institutions that oppress their victims. For critical theorists, the greatest sin is oppression and the greatest virtue is the pursuit of liberation.

For example, the Black Lives Matter (BLM) people see themselves as victims and all white folks as their oppressors. They join ostensibly peaceful demonstrations to voice their grievances, but, as we are increasingly discovering, many resort to violence, destroying properties, burning automobiles, looting stores, shooting police officers, and demanding reparations for the horrors of the slavery of their ancestors.

Critical theory is a metanarrative that challenges us to answer questions like, who are we? What is our fundamental problem in life? And what is the solution to that problem? Christianity is also a metanarrative or overarching worldview.

### Critical Theory and Power Dynamics

Because critical theory understands all relationships in terms of power dynamics, it cannot be confined to a single issue such as class, race, or gender. Critical theorists classify racism, sexism, capitalism, heteronormativity (a worldview that promotes heterosexuality as the normal or preferred sexual orientation), gender privilege, and Christian privilege as forms of oppression. In all these cases, a dominant group has imposed its values on a subordinate group and the solution is to dismantle the norms that keep the oppressed group in bondage.

The sad thing is that Christians are also increasingly experimenting with critical theory as a tool to solve current social problems. The result is that many, even in Reformed circles, are questioning the biblical understanding of gender roles, gender identity, sexual orientation, church-sanctioned same-sex marriage, and women's ordination.

This development is very destructive because critical theory and related approaches to solving social problems undermine the function of Scripture as the final arbiter of truth. Let us beware of going in that direction, for it will destroy us and our children.

### The Growing Impact of the Sexual Revolution

Let us focus for a moment on human sexuality. Since the 1960s, we have been going through a tremendous sexual revolution. In recent years, this revolution has entered a new phase under the acronym LGBTQ. To indicate that this acronym does not mean the end of this revolution, the latest spelling of this acronym is LGBTQ+, the plus sign signalling that more challenges are on the way. As Albert Mohler, a leading Southern Baptist theo-

gian, writes in his latest book *The Gathering Storm*,

The secular age can only sow greater confusion on issues of gender and sexuality... The stability and communal understanding central to social cohesion are now undermined, often by the coercive power of the state apparatus. This much is clear: when societies reject the natural, creational order that God put in place, chaos and confusion follow.<sup>4</sup>

Mohler warns that not only society in general is under assault by this later phase of the sexual revolution, but especially the church of Jesus Christ. "Christians," he writes,

face enormous pressure to the revolution; and this revolution demands unilateral surrender. It is the Christian worldview that uniquely infuriates the new revolution-

aries, for it is the biblical categories of personhood that shaped the societies of Europe and North America.<sup>5</sup>

He goes on to say that sadly

many churches have capitulated to the demands of the sexual revolution. It will take extraordinary conviction to resist their revolution. We are about to find out which churches, denominations, and Christian institutions are capable of this resistance. The church has never faced a challenge like this.... The Evangelical distinctive is to hold these convictions based on the authority of Scripture, not merely because their convictions are deeply ingrained in the tradition of the church. But, as it turns out, evangelicals may stand virtually alone in affirming and teaching what the Christian church has taught for two thousand years.<sup>6</sup>

For these and other reasons, I wrote about the post-modern developments of the inerrancy of Scripture. Only one weapon will enable us to stand up to the assaults of Satan and his minions: The Word of God studied continuously, believed wholeheartedly, and defended fearlessly. Remember that the first part of the Christian's complete armour (Ephesians 6) is to have his loins girt about with truth (Eph. 6:14). Unless we have settled convictions regarding the truths of Scripture, which is God's infallible and inerrant Word, we are no match for the Evil One, who destroyed his first victim with the question, "hath God said?"


May our leaders and all who are called to give leadership in our churches and families strive to be like the two hundred leading men of the tribe of Issachar, who "had understanding of the times, to know what Israel ought to do" (1 Chron. 12:32).

"The entrance of thy words giveth light; it giveth understanding unto the simple... Thy word is true from the beginning; and every one of thy righteous judgments endureth for ever" (Psalm 119: 130, 160). <sup>VI</sup>

**(Endnotes)**

- 1 Mixing something with something else.
- 2 Homer C. Hoeksema, "Development or Deviation? A Book Review of Dr. G. C. Berkouwer's De Heilige Schrift II," *Protestant Reformed Theological Journal* 2.2 (May 1969).
- 3 Norman Geisler, "A Seismic Shift in the Inerrancy Debate," available <https://defendinginerrancy.com/a-seismic-shift-in-the-inerrancy-debate/>.
- 4 Albert Mohler, *The Gathering Storm*, 104.
- 5 Mohler, *Gathering Storm*, 104.
- 6 Mohler, *Gathering Storm*, 104, 105.

*Pastor C. Pronk is emeritus minister of the Free Reformed Churches, and former editor of The Messenger. His recent book is entitled, A Goodly Heritage: The Secession of 1834 and was published by Reformation Heritage Books.*

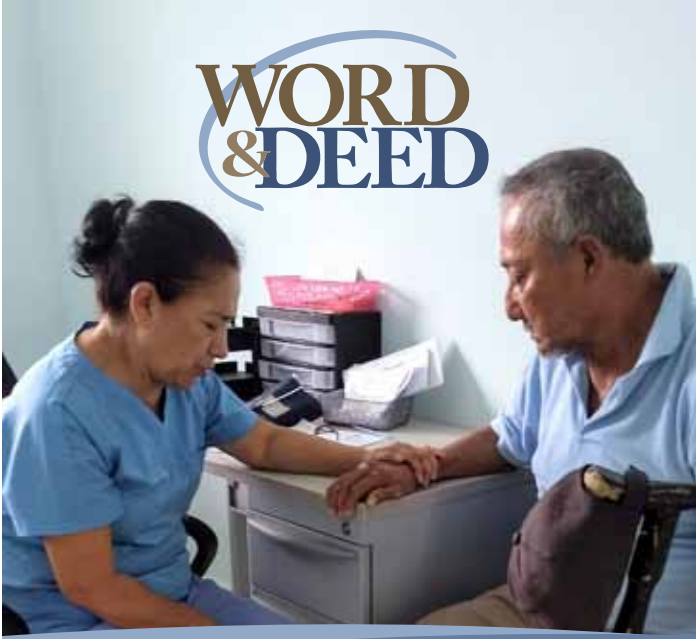
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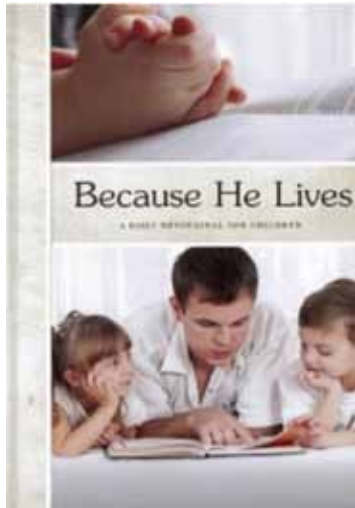
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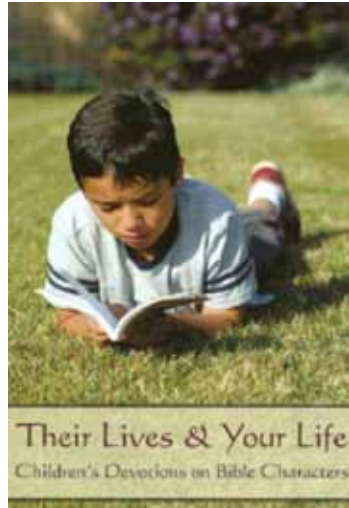
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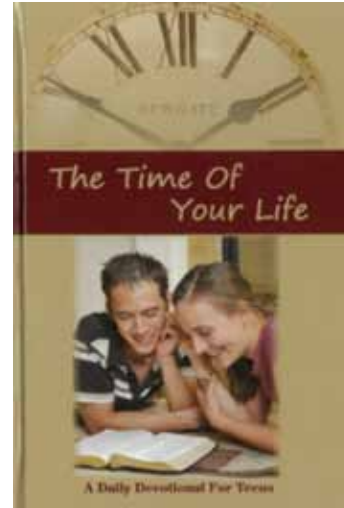
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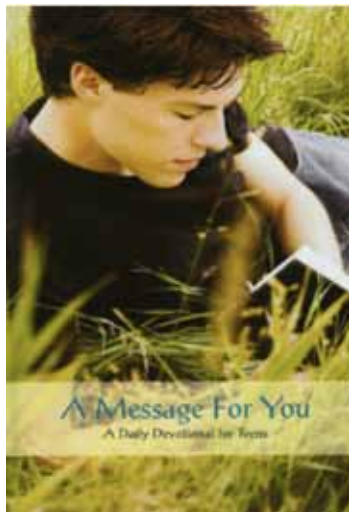
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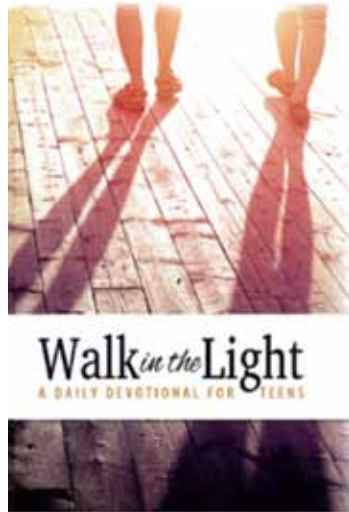
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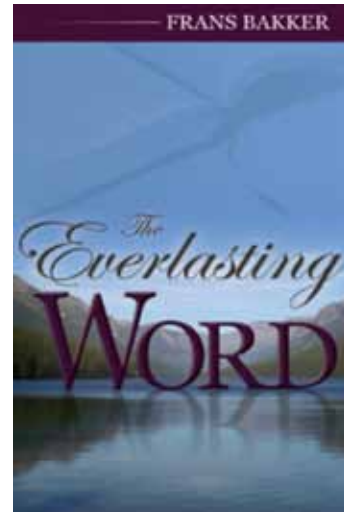
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## WAVES OF EXODUS (11):

# THE SONG OF THE LAMB

### READ: REVELATION 15

*This is the final installment in a series that surveyed the Bible on the theme of Exodus for faith and life. We have seen how the redemption of God's people is pictured and proclaimed throughout the Bible. The theme of exodus or deliverance climaxes in Christ and the application of redemption through His Spirit.*

The last book of the Bible is a great comfort to the church, especially in tribulation. It reveals that God reigns despite and straight through all the tumult and trouble of world history. He will bring history to its triumphant conclusion. That conclusion will bring the final deliverance of the people of God. They will be delivered not only from sin and shame, but also from all the consequences of sin, including all misery and death.

There are many references to the themes of Exodus in the book of Revelation. Think only of wilderness (12:6), ark (11:19), plagues (15:6, 8), river becoming blood (16:4), manna (2:17), pillar of fire (10:1), and the list could continue. But one thing that reminds very strongly of the first exodus is the song, of which the book of Revelation is so full, and specifically the song in our passage, called "the Song of Moses the servant of God, and the song of the Lamb" (Rev. 15:3). The song that follows in verses 3-4 is an appropriate conclusion for our thoughts on God's redemptive works in history, for it shows magnificently that the end of all that God does in redemption is His glory and majesty. In other words, we learn from this Song that the Lamb shed His blood ultimately for the greater glory of God.

#### The Horizon of Judgment

The book of Revelation includes more than God's judgments, but does show that God does all his deeds in righteousness. What He does to save sinners is entirely just; what He does in punishing sinners is also just. Our passage comes at the end of a section on the three beasts, which oppose God, His Christ, and His kingdom (Rev. 12-14). Though they exalt themselves against God and many follow them, God's wrath will be poured out upon them all (Rev. 14:9-10). This will be unpacked in the seven last plagues that will follow in chapter 16, represented by the angels with their bowls or vials, which will be poured out on the earth (see 16:1).

Many of the plagues hark back to events that took place when God plagued Egypt with the ten plagues, delivering Israel from Egypt. Through these judgments upon Egypt, God was glorifying Himself through the events of history and redemption. Everything will bring glory to God, including His judgments. The Bible says: "Righteousness and judgment are the habitation of his throne" (Ps. 97:2). That means that all that God decides and decrees is done in righteousness. We do well to ponder how God's actions in our world bring glory to Him, and let's be sure not to exclude the plagues and pestilences that we see about us even in our day. God is not arbitrary or random, but just in all He does. Of course, that does not mean that those who are struck by what we call "natural disasters" are being targeted as particularly worthy of punishment. Not at all. God calls all of us to tremble before His majesty. For God's people, this means that they may



“rejoice with trembling” (Ps. 2:11), or as our Psalter has it, “mingle trembling with their mirth” (Psalter # 3:4).

### The Fiery Sea of Glass

The redeemed sing their song “on the sea of glass” (Rev. 15:2). Some take this to mean that they sing it “beside” or “by” this sea of glass, that is, upon the shore of this sea. Though this is a possible understanding, literally, the text says that these singers are “on the sea of glass, having the harps of God” (v. 2). The sea is associated throughout the Bible with the restless world that is constantly in commotion and even in rebellion against God (e.g., Ps. 46:3; 93:3). But God speaks and the sea must obey and become calm, like it did when the Lord Jesus calmed the sea of Galilee (Mark 4:39). The point is that the sea obeys God’s voice and especially here, before the throne of God (compare 4:6), the sea will not be rebellious or rambunctious.

Also, the fact that the sea is like glass means that it is translucent, transparent, rather than being murky and muddy. It’s true that this sea is “mingled with fire” (15:2). There is a red hue to this water, for fire represents God’s judgments. All that God does is clear and right, and though we comprehend it not, His light penetrates it all. Nothing is shady or shadowy about anything God does.

God’s people may even stand upon the judgments of God because of what Christ has done on their behalf. God does not set His righteousness aside when He justifies sinners by His grace. Because Christ died the just for the unjust (1 Pet. 3:18), many sinners can come to God and be accepted in the Beloved (Eph. 1:6). Because of Christ’s death and resurrection, they can stand white-robed in glory, with no sin or shame. They need not cower in caves and under rocks, but they can stand on the sea of glass before the throne, for “they are without fault before the throne of God” (see Rev. 14:5).

The people standing on the sea of glass are expressly noted as those who “had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name” (15:2). In other words, like the Israelites, who had gotten the victory over the Egyptians (not by their own strength), so too believers will have the victory over all their enemies, including the pressures of the anti-Christian world. That victory might come through being faithful unto death, as it did in the case of the martyrs and Faithful in Bunyan’s *Pilgrim’s Progress*. Or it might come through endurance and final deliverance, as it will for all God’s children. If the redeemed Israelites stood – granted not *on* the sea, but *on the other side* of it—and sang a song of deliverance, so too will the redeemed.

## QUESTIONS

- 01 Do you think people who are being directly and visibly persecuted have more of an awareness of treasuring the judgments of God? How should we think about God’s judgments?
- 02 What gospel do you see in the picture of God’s people standing “on the sea of glass” (v. 2)?
- 03 The descriptions of our text are for those who “had gotten the victory over the beast,” etc. How can this be of any comfort for those who feel themselves so defeated in the struggle against sin?
- 04 What is so important about the redeemed singing the “the Song of the Lamb”?
- 05 What are some of the ways that we can still be so man-centered or self-centered when we think about and speak of “deliverance”? How can we become more focused on the glory of God in our worship and lives?

### The Song of the Lamb

At first glance at the text, we might expect two different songs: one of Moses and one of the Lamb. However, only one song follows, and that is right, because in the Bible sometimes the little word “and,” means, “that is,” or “namely.” We call it an explanatory “and”: it further explains a term. An example of this is John 1:16: “And of his fulness have all we received, and grace for grace.” The word “and” here simply means “namely.”

The Apostle John here is inspired to stress that the song of the redeemed is in many respects like the Song of Moses, which Israel sang after the exodus from Egypt (Ex. 15:1-19; some also point to Deut. 32). Yet believers cannot and will not sing it without the Lamb, who secured their exodus by His death and stands guarantee for the whole of it by His blood. God’s people are delivered of Him, and through Him, and unto Him!

The Song of the Lamb (vv. 3-4) has seven lines that celebrate:

1. The wonder of redemption: “Great and marvellous are thy works, Lord God Almighty.”
2. The justice of redemption: “Just and true are thy ways, thou King of saints.”
3. The claim of redemption: “Who shall not fear thee, O Lord.”
4. The glory of redemption: “And glorify thy name?”
5. The uniqueness of redemption: “For thou only art holy.”
6. The wideness of redemption: “For all nations shall come and worship before thee.”
7. The publishing of redemption: “For thy judgments are made manifest.”

This Song of the Lamb makes clear that the redemption of God’s people is not ultimately for their good, but preeminently for God’s glory. Do we see that? Do we begin by grace to live to His glory here? A clear mark of being redeemed is not so much to say: “I am redeemed,” but “Who shall not glorify thee, O Lord?” If as believers we are honest, we will find that we do not see that enough, but we do desire it, and in glory our desire will be realized.

At the birth of Christ, the angels sang: “Glory to God in the highest” (Luke 2:14). That’s the angels’ song. The redeemed sinner doesn’t sing that song. He sings the Song of the Lamb, for He sings it because of, through, and unto the Triune God, all for the sake of the Lamb, whose blood redeems sinners unto God (Rev. 5:9). ①



# AN UNEXPECTED BLESSING

## FREE REFORMED URBAN MISSIONS UPDATE



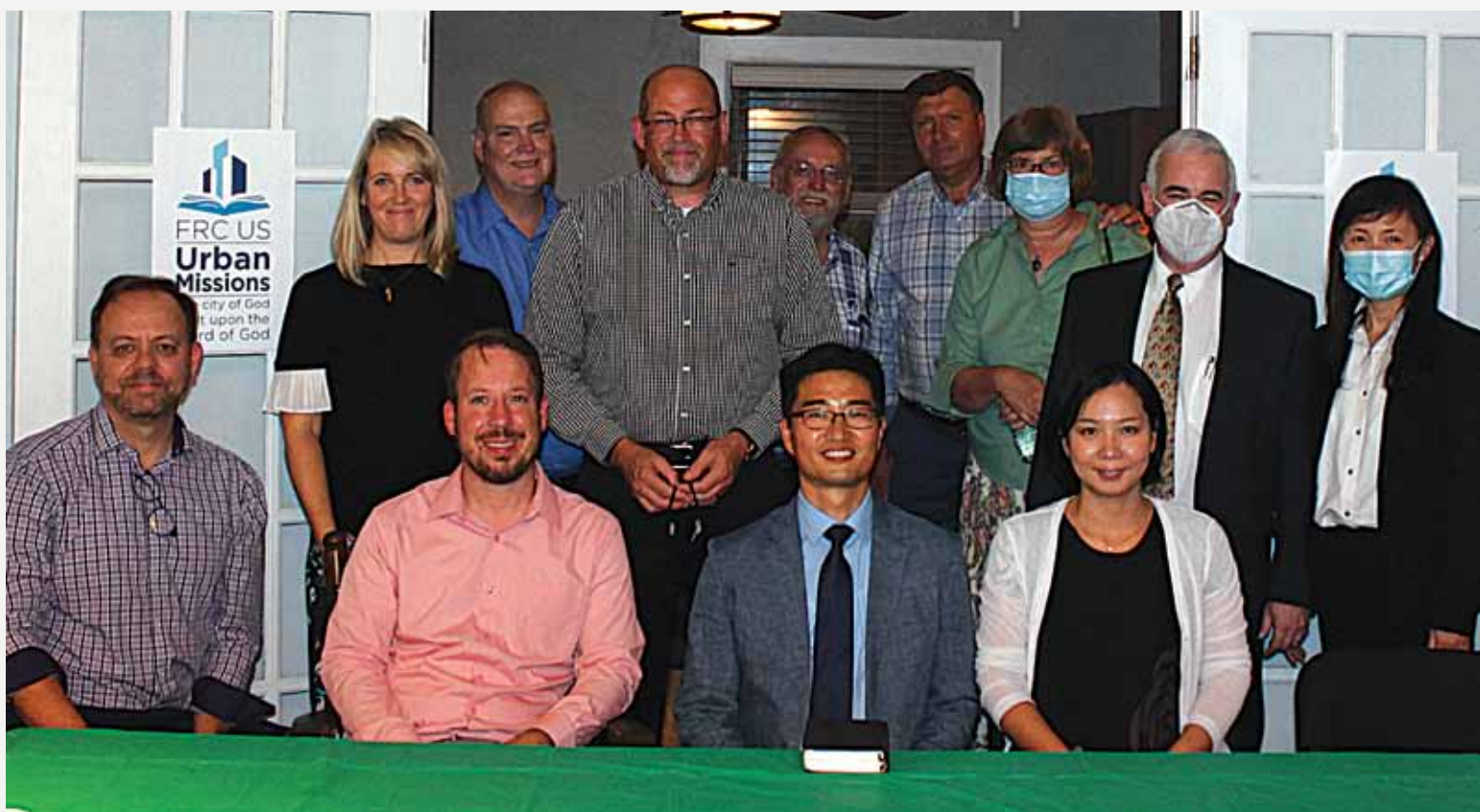
The American president, Theodore Roosevelt, once said, “Nothing is worth having or worth doing unless it means effort, pain, difficulty....” Perhaps there is a sentiment in this statement which connects to starting a new mission endeavor. Pastor Young Jae Lee and his family joined our Pompton Plains FRC community in early 2019. Our brother has experienced setbacks and difficulty in the recent months since the coronavirus heavily impacted our New York City/New Jersey area. As restrictions were put in place, essentially locking down almost all of his past year ministry opportunities, he also felt the painful loss in the passing away of many elderly Korean and non-Korean friends, whom he had grown to love through his weekly preaching engagements. Despite all these setbacks, God is merciful! As many prayed for new opportunities to open, God revealed that He is our Jehovah Jireh (Yahweh provides).

Since last year, our brother has been leading a small Sunday worship service in English to some Korean Americans about 15

minutes from the Pompton Plains church. This ministry never stopped during Covid-19, as Pastor Lee continued to preach virtually. We feel God graciously answered our prayers by recently opening the heart of one of these members to donate a small apartment in Fort Lee, NJ, a heavily populated Korean neighborhood just across the Hudson River from NYC. She had been praying for direction on how to be involved in mission work, saw a need for this Reformed Urban Ministry to develop, and offered to donate this space to Pastor Lee. We only have to pay a very reasonable monthly maintenance fee. Our local evangelism committee had been exploring real estate opportunities in the Bergen County area since last November, knowing this was the best area to reach Korean speaking people.

On Friday, September 25, some members from our Evangelism committee, Pastor Lewis, and representatives of our consistory held a small dedication as Pastor Lee moved his office and place of work to this new well-situated apartment. This meeting was also shared through Zoom video broadcast to the





Outreach Committee. The evening began with a boxed dinner of Korean cuisine. Some of our “Dutch” palates felt it was “too hot,” but couldn’t complain about the great tastes! After dinner, which also included the owner and her husband, Pastor Lee opened the evening with prayer and some words out of Jonah. God could have left Nineveh to perish like He did Jericho for their wickedness, but He was moved with compassion on them. Missionary Jonah, an obstinate man opposed to his call to go to Nineveh, was eventually compelled to bring the call of repentance, which God used in a wonderful and miraculous way. Pastor Lee asked if the church today rejoices to reach out to the unsaved. Do we respond like Jonah when we hear that enemies of the gospel, who were once dead in their sins, are now made alive? Do we share or involve ourselves toward the work of missions through prayer or other means, believing these words, “Whosoever shall call upon the name of the Lord shall be saved” (Romans 10:13)?

Pastor Hans Overduin, who serves on the Outreach Committee, joined us on Zoom and spoke words of encouragement. He expounded a few words from Ephesians 3:20-21 where it says “Now unto him that is able to do *exceeding abundantly above* all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” The text brings out how terrible sin and rebellion is, especially because it is against such a great, gracious, glorious God! God has surprised us in providing Pastor Lee this “launching pad” to begin a new gospel ministry.

“Brethren, my heart’s  
desire and prayer to God  
for Israel is, that they  
might be saved”

Romans 10:1

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Pastor Lewis closed the evening with words of encouragement for all and prayer. There is much work ahead of us. We desire to be co-laborers with our brother, knowing that the bulk of this labor rests on his shoulders. Members of our Evangelism Committee continue to meet and discuss next steps for this mission work. At this moment, we pray that God would use this place for sermon preparations, caring for and counseling individuals, as well as positioning Pastor Lee in very close proximity to many retail businesses and Korean residents. Please pray with us that God would open doors, allow Pastor and Mrs. Lee to know that community and their needs, and ultimately, we would desire to see the fulfillment of these words in Act 2:47 where “the Lord added to the church daily such as should be saved.” <sup>VI</sup>

*Mr. Duane Rogers is a member of the Free Reformed Outreach Committee and the Pompton Plains FRC evangelism Committee that works with Rev. Y. J. Lee.*





# PEACEABLENESS (I)

Love for our neighbor, humility, and meekness will beget peaceableness. Wherever the first three are to be found, the last will also be found. It is this virtue which we now wish to consider. In Hebrew this is expressed by the word *menuchah*, which means **rest or quietness**. A peacemaker is quiet and at peace within and without—personally, as well as in the presence of others. There is also the word *shalom* which is a derivative of *shalam*. This means: **to be prosperous, to have peace, to complete**. A peacemaker has peace, is prosperous, and completes his task with ease. In Greek we have the word *eirenikos*. This word is derived from a root which means “to bind together,” for peace unites the hearts, and binds people together. The apostle therefore speaks of “the bond of peace” (Eph. 4:3). *Peaceableness is a believer’s quiet and contented disposition of soul, inclining him toward, and causing him to strive for, the maintaining of a relationship with his neighbor characterized by sweet unity doing so in the way of truth and godliness.*

The **subject** of peaceableness is the soul of the believer, this being the exclusive residence of this virtue. Even though the unconverted may refrain from strife and discord, they do not have this peaceable disposition of heart. “And the way of peace have they not known” (Rom. 3:17). Rather, it is the ornament of possessors of grace, Christians who have been reconciled by the blood of Christ, who is their peace (cf. Col 1:20; Eph. 2:14). They, having received the Lord Jesus by faith unto the forgiveness of sins, are justified, and thus have peace with God (Rom. 5:1), which peace passes all understanding, and keeps their hearts and minds through Christ Jesus (Phil. 4:7). While thus enjoying peace with God in their conscience, it is as if all that is in the world is at peace with them, they are in league with the stones of the field, and the beasts of the field are at peace with them (Job 5:23). They are thus disposed when they interact with people. Their heart goes out after them and their peaceable heart desires nothing but harmony, even when they are alone. Such a disposition is to be found, however, in none but believers, faith being the means whereby such a peaceable

disposition is engendered (Rom. 5:1). Since peace is a fruit of the Spirit (Gal. 5:22), no one possesses this unless they are partakers of the Holy Spirit.

The **object** of this virtue is our **neighbor**—all men. A peacemaker is continually at war with the devil, the world, and his corrupt flesh—with them he neither desires nor seeks to be at peace. The more he hates and opposes them, the better he likes it. However, toward men as men—as his neighbors—he has a peaceable heart and with them he endeavors to live in peace. First and foremost, the peacemaker lives in peace with the godly. He has a spiritual and very intimate relationship with them whereby their hearts are united in Christ, having the same Spirit and the same regenerate nature. “Have peace one with another” (Mark 9:50). One must, however, not limit himself to the godly. Rather, peaceableness extends to all men, as from his side the peacemaker does not give any reason for discord, and even if he has a just cause, he will overlook it, and will not allow it to disturb the peace. This is the essence of the apostle’s exhortation: “If it be possible [*that is, if people can be persuaded to be at peace and if the peace can be preserved*], as much as lieth in you [*that is, that there be no fault from your side, but strive for this with all your might*], live peaceably with all men” (Rom. 12:18).

The **essence** of this virtue consists in **an inclination, proceeding from inner quietness and contentment, to live in harmony with his neighbor**. A peacemaker, living in the enjoyment of peace with God, has a heart free from strife, which, relative to his neighbor, is content and at peace. He does not harbor thoughts of having been wronged by his neighbor, of envy, or of any discontentment. Rather, he is at peace within—calm, quiet, and satisfied. When he thinks about his neighbor, his heart desires to dwell in harmony with him, and he interacts with him in a most pleasant manner. “Her ways are ways of pleasantness, and all her paths are peace” (Prov. 3:17). Thus the essence of peace consists in hearts being knit together. It is therefore referred to as a bond: “Endeavouring to keep the

unity of the Spirit in the bond of peace” (Eph. 4:3). He is of one heart with others: “That ye be perfectly joined together in the same mind” (1 Cor. 1:10). This occurred in the original church: “And the multitude of them that believed were of one heart and of one soul” (Acts 4:32).

### A Fruit of Regeneration

Such a peaceable disposition does not issue forth from man’s nature, for the one man is as a wolf to the other. God changes that cruel and savage heart, however, and grants His children to be at peace with Him in Christ; this in turn engenders a peaceable heart toward one’s neighbor. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; they shall not hurt nor destroy in all My holy mountain” (Isa. 11:6, 9). The Lord would transform the barbarous heathen into such persons and thus the apostle enumerates peace as one of the fruits of the Holy Spirit. “But the fruit of the Spirit is... peace” (Gal. 5:22). The apostle therefore wishes the peace of God upon the congregation. “Now the Lord of peace Himself give you peace always by all means” (2 Th. 3:16). Thus He is frequently called the God of peace, for He gives peace, and delights in those who are peacemakers (cf. Rom. 15:33; 2 Cor. 13:11).

The **effect** or fruit of peaceableness is **a striving to interact with our neighbor in sweet harmony**. It will not avail us to imagine that we have a peaceable heart, and to be enamored with such a disposition. To strive for a peaceable relationship with our neighbor without a peaceable heart is but the fruit of nature or hypocrisy. To imagine that we have a peaceable heart and yet not to strive for a peaceable relationship is but a deceiving of self. A peaceable heart cannot fail to manifest peaceableness, and our seeking for harmony by way of an amiable relationship will be commensurate with the strength of that virtue within. It is thus that we shall be able to tolerate those who are not peaceable, and compel them to be peaceable by way of a steadfast manifestation of our love for peace. We must thus convince everyone that we seek peace, and that from our side this peace cannot be disturbed, even though someone else from his side may do so. “Live in peace” (2 Cor. 13:11).

- 1) The word **live** implies activity. To remain in seclusion without having any fellowship with people; without saying either good or evil about anyone; to be able to accept that everyone prospers; and neither to quarrel, fight, nor be angry—all that does not constitute living in peace. To live in peace implies having fellowship with people in a pleasant and harmonious manner.
- 2) The word **live** implies continual steadfastness. To occasionally conduct ourselves peacefully is not the same as living peace fully. Rather, this mandates a continual activity and a perseverance in this respect.
- 3) The word **live** implies “a finding delight in.” A peacemaker is in his element when he is at peace; he is then as a fish in water. When he may be in a peaceable relationship with people, he is joyful—just as a healthy person delights himself and is of a joyful spirit. “Follow peace with all men” (Heb. 12:14); “Seek peace, and pursue it” (Ps. 34:14). It is easy to maintain peace when someone else encounters us in a pleasant and peaceable manner, and deals with us according to our wishes. This is not how matters are, however; people are motivated by self-love and they will wrong us in both word and deed. At one time we may encounter someone who is cross, and then again another who is angry, stirring up our corrupt nature to respond to our neighbor in like manner. The peacemaker overlooks this, however, responds in a good-natured manner, and gives in—even if this is to his own detriment and causes him to lose the esteem of the world. As one who rounds up and hunts wildlife, so he will seek peace and pursue it; and once he attains it, he considers himself to be victorious.

### The Practice of Peaceableness

However pleasant and desirable peace may be, we must nevertheless be on our guard that we do not pursue and maintain it at the expense of truth and godliness. In our definition we therefore added the following limitation: “in the way of truth and godliness.” There are people who are fearful of experiencing the displeasure and opposition of someone else, and therefore, however much they may be set in their ways and will protect that, so to speak, with a knife in their hands, they nevertheless easily yield that which is not theirs but was entrusted by God to their safekeeping, namely, truth and godliness—even if this would mean the loss of everything, yes, even their life. Such people will then hide themselves behind the phrase “peace, peace.”

This is clear proof that they neither belong to the peacemakers in Israel, nor do they truly have a peaceable heart. They do not seek peace, but their own expedience, and therefore they say, “Peace, peace,” even if this would mean peace with the devil and the world and that they would eternally have to miss peace with God. If new errors manifest themselves, such people insist that they must be silent and give in, for else there would be unrest; **peace is best**. If there is a sinner who needs to be converted from the error of his ways by way of exhortation and rebuke, one must refrain from this; he might become angry and



cause us trouble. If the world insists that rather than manifesting godliness we conceal it, conforming ourselves to the world, such people will be prepared again to do so, for they do not wish unrest and therefore they say by renewal, "Peace, peace."

God says, however, that peace and truth, peace and godliness, must go hand in hand. If injury is done to one of those, we must neither set aside our peaceable heart, nor refrain from pursuing peace from our side. Instead, we are to oppose error and protect the truth. We shall thus oppose ungodliness and adhere to godliness. If others cannot endure this; if this displeases them and they cause trouble and create difficulties—then this is for their account. A peacemaker will nevertheless adhere to truth and godliness, for God wills that these be conjoined. "Therefore love the truth and peace" (Zec. 8:19). Athanasius would rather lose his position than to depart from one letter of the truth. Luther was accustomed to say: "I would rather have the heavens fall down, than that one crumb of truth would perish." "Follow peace with all men, and holiness" (Heb. 12:14); "Righteousness and peace have kissed each other" (Ps. 85:10). The ungodly Jehu answered the question of Joram very well: "Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" (2 Ki. 9:22). "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17).

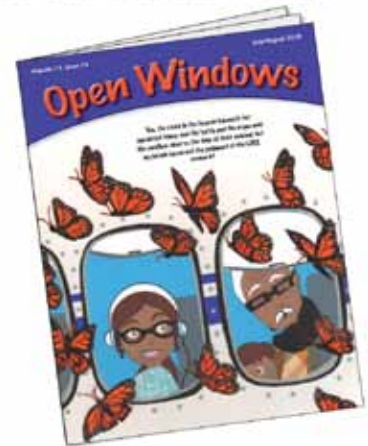
This is the virtue which is so earnestly commanded and insisted upon everywhere in God's Word: "Blessed are the peacemakers: for they will be called the children of God" (Matthew 5:9); "Let us therefore follow after the things which make for peace" (Rom. 14:19); "Be at peace among yourselves" (1 Th. 5:13). ①

*Rev. Wilhelmus a Brakel (1635-1711) was a Dutch pastor best known for his work, The Christian's Reasonable Service (published by RHB and translated by Rev. B. Elshout), which every Free Reformed home should have on their bookshelf! This section is taken from Volume 4, chapter 85.*



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## Free Reformed Historical Centre

**"What do I do with these things?"**

### Contact the Free Reformed Historical Centre

The Centre's aim is to gather and preserve materials relating to the Dutch roots and North American establishment, development, and ongoing life of our churches. Specific materials are classified as unrestricted access, restricted access (available only to approved persons), and/or time-specified access (available after a specified date).

### The Historical Centre is looking for:

- Printed materials from the churches.
- Audio recordings of worship services and speeches.
- Personal materials (letters, diaries, sermon notes, essays, etc).
- Publications from our 'mother' churches.
- Pictures of people and events.
- Interviews with 'founding' members.

If you or your (grand)parents have any such materials, please contact:

**Rev. D. Kranendonk (secretary)**

Cell: 226-980-9607 • Email: [kranendonk@frcna.org](mailto:kranendonk@frcna.org)



# ANNOUNCEMENTS

## OBITUARY



### AREN'D "JOHN" BARGEMAN

with his dear wife at his side, passed into glory on **September 10th, 2020** at Fairview Mennonite Nursing Home in his 91st year.

**Beloved husband of 67 years to Maria "Iti" (nee Ten Hove).**

Loving Dad to:

**Jerry (Glenda) Bargeman**, Lynden, ON  
**Wendy (Alan) Brocklebank**, Cambridge, ON  
**Joyce (Gary) Janssen**, Cambridge, ON

**Loving Opa to:**

**Nicholas (Naomi), Lucas, Maria, Deirdre, Pamela (Jason), Jason (Jenn), Arend (Susan), James (Nicole), Marlene (Mark)**

**Loving Great Opa to:**

*Hannah, Hunter, Kiara, Avery, Eden, Mitchel, Jeffrey, Evan, Blake, Scott, Jared, Jocelyn, Kirk, Carson.*

There was a service at St. George Free Reformed Church on September 14, officiated by Pastor Dibbet.

Psalm 121: 2 *"My help comes from the Lord, Who made heaven and earth."*

**Contact address:** Maria Bargeman, Fairview Mennonite Nursing Home, 515 Lang's Drive, Room 227, Cambridge, ON N3H 5E4

## OBITUARY



### MARGJE OTTEN (NEE STRYKER)

*"I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture." John 10:9*

It pleased the Lord in His infinite wisdom to take **Margje Otten** (nee Stryker), in her 96th year, to be with Him in eternal glory on September 5, 2020.

**Beloved wife of Hendrik for 71 years.**

Dear mother of *Mark and Jane Otten, Henry and Mary Otten, Bert and Joyce Otten, and Jenny and Ed Bouman*. Predeceased by an infant son. Lovingly remembered by her 21 grandchildren and 75 great-grandchildren. Sincere thanks to the nursing staff at Shalom Manor for their loving care of our wife, mom, grandmother, and great-grandmother.

The funeral was held September 9th at Zion Free Reformed church with Pastor Mark Wagenaar officiating.

**Contact address:**

Hendrik Otten, 12 Bartlett Ave, Room 423, Grimsby, ON L3M 4N5

## ANNIVERSARY

1995

December 11

2020

*"The LORD will guide you continually, and satisfy your soul." Isaiah 58:11*

With joy and thanksgiving to our Heavenly Father, we hope to celebrate the **25th Wedding Anniversary** of



### SIDNEY & INA VANDERHEIDE (NEE RIEMENS)

We pray that God will continue to be with you and give you His strength and blessings.

With love from:

**Charlie & Wilma VanderHeide:**

Adam, Robin, Sam

**Arlene & John Salverda:**

Brian & Stephanie (Cato, Brooxe), Jannyne & Jeremy (Coen), Craig & Maria (Zachary, Ethan, Micah, Rylan),  
Laura & Kyle (Connor)

**Diane & Robert Terpstra:**

Jalisa & Peter (Marcus, Carter),  
Vincent, Kara, Natalie & Graham

**James & Cindy VanderHeide:**

Brianna & Jacob (Tali, Sloane),  
Danielle & Matthew (Ephraim, Isaiah),  
Nicolas & Michelle,  
Brayden, Kierra, Kaitlyn, Serena, Jaxon, Moriah

**Cindy & Chris Otten:**

Michelle & Kevin (Chloe, Abigail, Bennett, Ellie, Madelyn), Justine & Milan, Wayne, Olivia & Dan (Aria, Rory, Charlette), Luke & Andria

**Heather & Jason McQuabbie:**

Jayden, Shane

**Jeff & Tania VanderHeide:**

Jordan, Tamara, Brooke, Apryl

**Richard & Jana VanRooyen:**

Katie, Joseph, Daniel, David

**Shirley & Joseph Konu:**

Elijah